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sip of liquor, the grandfather and grandmother coming after the children. This ceremonial being completed, all eat together. In the afternoon the intestines are cooked and eaten. Next morning the husband removes the heart, lung, and kidney from the miniature house, cuts them up, and cooks them. These are eaten, the room is cleaned, the little house is thrown away, the grandparents return home, and the sick person for whom the feast has been held is supposed to recover.

In some places the intestines of the pig and the blood-stained plantain leaves are put in a basket and hung on a tree in the jungle as an offering to "Thi Hko Mü Xa," the lord of the demons.

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The second kind of "Bgha" feast is not preceded by divination. It is held not to cure sickness in the family, but to prevent it. When one of the parents begins to worry lest illness may visit the family, the "Bgha" is feasted and venerated and the hearts of the family are thus strengthened, as they express it. Hence, this feast is called "Ta aw bwaw a' tha." The ceremonial does not differ from that described above.[1]

The third kind of feast is that in honor of the great "Bgha," in which all the kindred by blood participate. It is, therefore, called the feast of the whole family ("ta aw saw ke saw na"). The eldest female of the family, the grandmother if living, or if not her eldest daughter or granddaughter, presides as chief priestess or head of the "Bgha" ("Bgha a' hko"). If the feast is held annually, it occurs in April or May; but the priestess may fix a time at her pleasure when she feels that the "Bgha" should be honored and propitiated. Those required to attend this feast of the kindred are the full brothers and sisters of the priestess, her sons, daughters, and daughters' children; but her husband, brothers-in-law, sisters-in-law, and their sons, together with her sons-in-law and the sons of her sons, are excluded and eat their feast with their own kindreds.

The eligible members of the family having assembled, the grandmother holds a pair of fowls, male and female, by their heads and says: "O Lord of the demons, we are offering to thee the flesh of fowls and pigs. Free us from all illness." After wringing the necks of the chickens, she orders their feathers to be burned off preparatory to cooking them with salt and chili only. Rice is also cooked. These viands are set out and the priestess eats a morsel, followed by her sons and each of the other relatives in the

1 [For description of ceremony, see p. 248ff, C2T. 116 - Analys

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order of their ages. They are then ready to consume the feast of chicken and rice. As in the case of the other "Bgha" feasts, a repast of pork follows.

A pig is caught after dark, its feet are tied together, and it is carried up into the house where the whole family is present. It is laid on a plantain leaf on the floor in front of a miniature house set at the head of the grandmother's sleeping-mat. Placing her hand on the pig, she prays: "O Great Family Spirit and Spirit of the jungle ('Thi Hko Mü Xa, t' re t' hka'), we are offering you the flesh of fowls and of a swine. Do not harm us. When our children go out, if they happen to come near you, let them pass unmolested." Then each member of the family touches the side of the pig and afterwards the plantain leaf. After the animal has been beaten with the side of an axe or back of a sickle, but not hard enough to kill it or break any of its bones, it is strangled by pouring water down its nostrils while its head is wrenched to one side. The abdomen is cut open and the body smeared with the blood. The gall-bladder is removed, and, if it is full and round, the other internal organs are taken out. If the gall-bladder is flabby, they must repeat the sacrifice on succeeding days until they find a pig that affords the favorable omen. They are then ready to transfix the carcass with a spit, burn off the bristles at the special fireplace in the inner room, cut the body in twain lengthwise, and hang the upper half with the head over the miniature house. The lower half and intestines are now cooked with salt and chilis and served. The grandmother takes her morsel and the rest follow her example in turn, while she again utters the prayer to the great family spirit, after which they all eat heartily.

Next morning they cook the head and the portion that was hung up the day before, the shoulder of the lower side being the last piece to be cooked. This piece is carried into the jungle in a basket, where another prayer to the great "Bgha" is repeated. The ceremony is concluded by bringing back the shoulder, together with a clod of earth, giving a bit of this meat to each member of the family, and placing a little earth over one of the ears of each. In some parts of the hill-country the people place a pot of liquor in front of the tiny house and cook bamboo sprouts with the pork. After the cooking, the heart, liver, and spleen are taken out of the vessel and sparingly served with a little rice on three plantain leaves. The grandmother and the other members of the kindred

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supply themselves with pieces of plantain leaf and in turn help themselves from each of the three leaves while praying: "O Lord of the great spirits, do thou, who carest for us, prevent all sickness and sorrow from approaching us. May we be protected from injury by sharp sticks of bamboo and wood, by the arrows and spears of our enemies, and from all evil that may befall us. Wilt thou be our shield and defense." Through a small bamboo tube the grandmother-priestess drinks a little liquor from the pot, as do her relatives in their turn. She then points a newly sprouted plantain leaf at the skull of the pig, which has been hung up over her mat, and repeats the last prayer. Then all drink a little more of the liquor and are ready to follow the example of the priestess in partaking of the feast.

The earthen pot, in which the pork has been cooked, is intended to remind the kindred that they are children of the earth; while the bamboo joints, in which some of the offerings have been prepared, serve to keep before their minds the temporary character of their bamboo houses and utensils.

Customs Incidental to the "Bgha" Feasts

Certain customs and tabus incidental to the "Bgha" feasts should be noted. Unless all the members of the family are present at such a ceremony, except those excluded from the feast, the offerings are thought to be objectionable to the "Bgha." If a person absents himself from a feast that is being held to promote the recovery of a sick relative, he is suspected of desiring the continued illness or the death of the sick one. Or his absence may be interpreted as an effort to bring calamity upon some member of the family. Such charges are made against the member of a family who becomes a Christian and remains away from the ceremony. The others allege that he no longer retains his affection for his kindred and is willing to bring illness and disaster upon them by his absence, which angers the "Bgha."

While the feasts are in progress, no stranger is permitted to enter the family-room. When I first traveled in the hills, I noticed that as I passed through the corridor of a village-house some member of a family stood in the doorway of one or another of the family-rooms to prevent my entering. This seemed strange, in view of the fact that I was usually received with cordial hospitality. On inquiry I found that the guarding of the door was to keep me from

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/For lists of kinship terms, and for excellent and detailed information concerning correlations between kinship terminology, patterns of behavior, and social institutions, see category 601./